

## ROCK OF AGES.

"Rock of Ages, cleft for me,  
Thoughtlessly the maiden sung,  
Fell the words unconsciously  
From her girlish guileless tongue,  
Sang as little children sing;  
Sang as the birds in June;  
Fell the words like light leaves down  
On the current of the tune—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."  
Felt her soul no need to hide;  
Sweet the song as song could be,  
And she had no thought beside,  
All the words unheeding  
Fell from lips untouched by care,  
Dreaming not they each might be  
On some other lips a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."  
"Rock of Ages, cleft for me."  
'Twas a woman sung them now,  
Sung them slow and wearily—  
Wan hand on her aching brow,  
Rose the song as storm-tossed bird  
Beats with weary wings the air;  
Every note with sorrow stirred,  
Every syllable a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."  
"Rock of Ages, cleft for me,"  
Lips grown aged sung the hymn,  
Trustingly and tenderly;  
Voice grown weak and eyes grown dim—  
"Let me hide myself in thee."  
Trembling through the voice and low,  
Ran the sweet strain peacefully  
Like a river in its flow.  
Sung as only they can sing  
Who behold the promised rest—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."  
"Rock of Ages, cleft for me."  
Sung above a coffin lid;  
Underneath all restfully,  
All life's joy and sorrow hid.  
Never more, O, storm-tossed soul,  
Never more from wind and tide,  
Never more from billows roll  
Wilt thou ever need to hide!  
Could the slightest sunken eyes,  
Closed beneath the soft white hair;  
Could the mute and stiffened lips  
Move again in pleading prayer,  
Still, aye still, the words would be:  
"Let me hide myself in thee."

## "WHAT TO TEACH," OR "NEGLECTED DUTIES."

BY R. Z. REFLOGLE.

Quite a variety of opinion exists as to what should be taught, or which are the most important duties in the Sunday School. Some superintendents as well as teachers are very careful and studious to be able to impart Bible knowledge and history and make use of very little practical teaching. Others seem to feel the importance of stretching every lesson into some doctrinal point. Others place most stress on Temperance as relates to intoxicating drink. Others, the tobacco evil. Still others seem to think that to teach humility is the only essential feature in a Sunday school, and if they go to a Sunday school and do not hear something said against pride, (which to them is fashionable dressing, only) they are not satisfied. But if they find superintendent and teachers zealously teaching and maintaining "simplicity in dress," that is, in their estimation a *model* Sunday school—even if void of useful lessons in every other respect. Our motto would be, not in the least to hinder the teaching of any of these—Bible knowledge and history, doctrines of the church, temperance in all things, abstinence from tobacco, humility, which, by the way, is more than plain dressing, because "God resisteth the proud, and giveth grace to the humble,"—all this is necessary and much more, and which ever virtue seems to be most lacking in the community, is the one that is the most important and right in our community. I believe "studiousness, or a proper use of spare moments," is one of the most important themes to be taught, from the fact that our youth, even members of the church, are too much inclined to spend their leisure in amusements, while the talent that ought to be developed for usefulness in the church, lies buried. But we have at this time to deal with general demands, and it is admitted that the Sunday school is the nursery of the church, and to educate persons for usefulness in the church when they arrive at the age of maturity for church work generally; and believe the most general want of the day in our church is: to be educated to giving liberally to the support of the cause of Christ in its various demands. One of the evidences of this is this fact that the Brethren church is acknowledged to be, financially, as well blessed as any of our surrounding communities, yet they, almost without exception, outstrip us in "doing what they can," financially, for the cause of Christ, in its various demands. And in meditating upon this subject, I fear that it can not be said of us, as it was of one of old, that we have done what we could.

The church as it existed before the division has a very bad record in regard to this matter. A few facts and figures will show this. It was claimed that it had a membership of

about seventy-five thousand. With this membership it supported one foreign missionary—in name only, and its ministers were mostly left to shift for themselves. I have before me the statistics of the Reformed church, with a membership of perhaps 175,000, expended for benevolent purposes, in 1881, \$73,400; for Foreign Missions, 1878—81, \$21,075; congregational purposes, 1881, \$630,182. \$400 per capita, and benevolent per capita, 42 per cent, and I believe if I had the statistics of the Methodist church or the Moravian church, they would outstrip this. But at the same rate the church before the division, with its 75,000 members, should have given for benevolent purposes, \$31,500; for home and foreign missions, equally as much, at least, and for congregational purposes, \$300,000 annually, while we believe statistics would not show the one-tenth, perhaps not one-twentieth as well for the church. Yet the cry is very general "Too many new things to support," "Too much begging for money," "I won't take the paper this year, they beg too much," &c., "I am in favor of missionary work, but not on the plan it is done." "I say emigrate for the spread of the gospel," while it generally turns out, that he who thus speaks and acts, emigrates for self-aggrandizement. Now to remedy this defect and cultivate greater liberality, let every Sunday School superintendent, teacher, and parent connected with Sunday schools, feel that unless their Sunday school has a standing treasury for the support of missions, for the building of churches (among the needy), and general benevolence, that it is not a success, and let every teacher feel and act accordingly, that unless he has been able to educate his class to a good standard of "liberality in giving" as well as to a good standard in morality, Bible knowledge and history, temperance, sociability, and so on, that he has failed in his mission. Because it is possible to educate in this virtue (it is surely a virtue,) to such an extent that it becomes second nature, just as any other good or evil habit. And, let us remember, too, that our Lord is as observant of our acts in this direction, as any other virtue taught in the lesson of Sept. 3rd, where we are told that he "sat over against the treasury," and that "he estimates our contributions according to our ability and motives." If we awake to a sense of our duty in this and act accordingly, it will not be long till every village, city and country on the face of the globe, will have the gospel preached and have houses of worship. But to speed the day we must all—all who feel an interest in the cause of Christ—parents, Sunday school superintendents and teachers and pastors, "do what we can," and we will have no longer ministers in want of daily bread and the necessities of life, nor have them burdened with the cares of life, so as to be hindered in the preaching of the gospel. May God help us so to do and speed the day.

New Enterprise, Pa.

## Kiss Her on the Mouth.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to help to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express her surprise go right up and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were little she kissed you, when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as now. And through those years of childish sunshine and shadows, she was always ready to cure by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in their first skirmishes with this rough, cold world. And then the midnight kisses with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long years. Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the past ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more,—and yet if you were sick, that would appear more beautiful than an angel's, as it hovered over you watching every opportunity to minister to your comfort; and every one of those wrinkles would appear as bright wavelets of sunshine chasing each other over her dear face. She will leave you some of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that did so many unnecessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss, will be closed forever, and those tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late.

## CHIPS AND COMMENTS.

BY J. P. MARTIN.

How often do you ask God to do that which you do not want to do? It seems at times that we really want to do a good, kind deed, but on thinking the matter over we conclude that it would be much pleasanter to ask God to do it; and we go on seeking pleasure where we can find it.

Do you pray for the conversion of sinners? Does your life comport with your prayer? Very often we pray for the conversion of our friends, and our prayer does them more harm than good. You ask, how can that be? We answer, easy enough: on Sunday you pray for the conversion of your neighbor, and on Monday you cheat him out of his cash. Very naturally our friends, under such circumstances, would compare our lives with our prayer and the result would be that our light would become darkness, and how great the darkness would be.

Sometimes we find a man with a sufficiently large and compassionate soul to pray for the poor—ask God to give bread to the poor man,—but many of this class keep a big dog at the front to drive beggars away. Yes, and many of us do even worse than that, we know that the working man must have at least a dollar a day for his labor in order to keep the wolf from the door, and at such wages he can enjoy none of the luxuries of life, yet these facts notwithstanding, we will hire him for fifty cents a day when we know that it is only half a living, but we offer as an excuse that he took us up at our offer, so he has no one to blame but himself. Very good, but being an industrious man he does not want to be idle, and too, a half loaf is better than none. But will all this excuse you? we ask; and back from the eternal regions of the past comes the words of divine origin: "Behold, the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbath." Remember that God hears the cries for bread; and what, do you suppose, He thinks of His church on earth, when he hears their cries, and remembers the abundance with which he has blessed the earth. "Go to now, ye rich men, weep and howl for the miseries which shall come upon you." Did you never think that the Lord blessed your fields in order that you might be able to answer that prayer—give the poor their bread—but, instead of being an honorable steward for the Lord, we find you wasting his goods; keeping back that which belongs to the poor; hiring him for half wages when you know it will not keep his family from starvation; and why do you do this—in order that that which you steal from the hireling may go into your coffers as so much clear gain? "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." Brother, take your Bible and see how much there is in it concerning riches, and then conclude that you will pay full fare to heaven.

How often we ask God to forgive us our sins and shortcomings, and at the same time will not forgive our brother his trespasses. If we do not forgive our friends how can we expect God to forgive us? What kind of a heaven would it be if man could take all his anti-gospel peculiarities with him; unforgiving in disposition; impious in many gospel truths?

## NEW JERUSALEM.

There is probably no city in all Europe, or indeed in Asia or America, which contains so many and so influential Jews as Vienna. They are said not to number far from 200,000, and they hold many of the most prominent and important places in the community. In commerce they are very powerful, the trade of the capital being largely in their hands. Many of the leading firms are Jewish, and the banking business is almost entirely controlled by the Jews. The press is for the most part written, managed and directed by Jews; many of the musicians (Vienna is nothing if not musical) are Jews; restaurants and inns are kept by Jews; the richest men are Jews, and the prettiest women are Jewesses; Go where you will, to the Ringstrasse, the opera, the theater, the Volksgarten, the Prater, the Belvedere, Schonbrunn, the beer-gardens, the picture galleries, the Treasury, up the Tower of St. Stephen's, the arsenal, you will always find Jews; and as a rule, they are very intelligent, polite, and pleasant. Talk about the New Jerusalem, it has already been discovered, founded, and enjoyed on the banks of the Danube. Vienna is one of the finest and most delightful capitals in the Old World, and owes much of what it is, and what it yields in pleasure and prosperity, to its large Hebrew element.—New York Times.

## A FREE PULPIT—A NEED OF THE TIMES.

A love of liberty is instinctive in all living creatures. Neither insect, bird, reptile or animal forfeits its freedom voluntarily. A sense of independence and self-reliance is a manly quality, without which we fall into subservency, and fail to develop those nobler traits which distinguish a manly man from a slave or sycophant. A true man holds himself subject, not to the rule of priest, pope, prince or other earthly potentate, but to God. It is a lack of self-respect and self-reliance which permits one to passively submit to dictation. Self Esteem and Firmness have their proper functions to perform, as well as those of Benevolence and Veneration. Meekness in a child toward its parent is beautiful to behold. Humility in man toward his Maker is the same. But to clothe an equal with superhuman power, and then to superstitiously worship him, is heathenish.

Is the American pulpit the creature of money bags or other worldly influence? Are our clergy in the lead with Christ for their chaplain? or are they subjects of their fears and of Mrs. Grundy? Do they rebuke sinners in high places, or do they go to foreign parts to find objects on which to vent their wrath? Do they teach the people how to live and how to die? how to subjugate appetite and passion to reason and religion? Are they slaves to antiquated or meaningless customs which the progress of ages has outgrown and should have left below the strata of the "old red sandstone"? Are they still children or juveniles in leading strings?

Liberty is not license; nor are we afraid to leave every sane and properly qualified clergyman to act according to the dictates of his own best judgment, without the fear of being fettered and hampered at every step he may take in advance. If one prefer it, and can keep his people content on the ancient Psalms, why let him do it. But if another prefer a mixture of modern hymns, why turn him out? If one face one way when he prays and another face another way, what of it? All are not cast in the same mold. Let us ourselves be free, and let us not restrain others of their freedom. Let our clergy not be held in subjection through fear of displeasing rich and selfish sinners. Because a "pillar of the church loves liquor," must the lips of the preacher be sealed on the question of Temperance? No, no; none of this sickly slavishness. Did not our Savior and all the Apostles speak and live the truth, without respect to persons? Shall our pupils be free to lead and to lift up the people? or shall they play second?

In America, where we have a free press and free education, let us have and sustain a free pulpit. We boast loudly of our free institutions, and yet seek to hamper the expression and action of conscience. Is not the moral sense a private right equally of each of us? Let our clergy hold themselves accountable first to God, and then to their fellowmen. Let them be dignified, not distant or haughty; firm, not willful or obstinate; just, not censorious; kindly but not weak; brave not timid. In short, let them be godly, manly men, and the world will willingly follow their spiritual lead.

## A Word of Advice.

We find the following good advice to summer travellers in the New York Observer, to which our readers will do well to take heed: Dear friend, wherever you go, see to it that you do not go away from yourself. At home, in the church, in society, you aim at usefulness, as well as enjoyment. You do not live merely to take comfort and pleasure in the good things of life. Then, when you go into the country, away from home, anywhere, near or far, let your light so shine that others may rejoice in it. The worst side of people seems to be turned outside when they go from home. They are apt to be impatient, fretful, hard to be pleased, exacting, fault-finding, and especially when "boarding in the country," or aboard ship, they are prone to take airs upon themselves that they never show at home. It is better to carry kindness, and patience, and good humor everywhere. Spread the blessedness of a gentle temper, of kindly words, and good deeds around you. In every circle in social life, in dress, equipage, habits, in the duties of religion, on the Sabbath and in the week, if you are a pagan you will do as Pagans do, I suppose; and, therefore if you are a Christian I beg that you will do as a Christian ought to do. Rejoicing in freedom from the load of daily care, cheerful in the pursuit of health and strength in the glorious light and air of the wide world, full of good and God, be happy. Do not wear a long face. Never speak a harsh word to man or beast. Be happy, playful, buoyant, glad. Rejoice always, and again I say rejoice. But in all let the true man shine as the sun; true to yourself, to your character, to your Master. And in so doing you will have a great reward.